

**MARRIAGE NORM REFLECTED AT OKKY MADASARI'S *THE OUTCAST*
NOVEL (2014); A PSYCHOANALYTIC APPROACH**



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by:

Catrin Diah Allansari

A320 110 133

**DEPARTMENT OF ENGLISH EDUCATION
SCHOOL OF TEACHER TRAINING AND EDUCATION
MUHAMMADIYAH UNIVERSITY OF SURAKARTA**

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A. Yani Tromol Pos 1, Pabelan, Kartasura Telp. (0271) 717417 Fax: 715448 Surakarta 57102

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Nama : Dr. Phil. Dewi Chandraningrum, M. Ed.

NIK : 772

Nama : Titis Setyabudi, S.S. M.Hum

NIK : 948

Telah membaca dan mencermati artikel publikasi ilmiah, yang merupakan ringkasan skripsi dari mahasiswa:

Nama : Catrin Diah Allansari

NIM : A320110133

Program Studi : Bahasa Inggris

Judul Skripsi : MARRIAGE NORM REFLECTED AT OKKY MADASARI'S
THE OUTCAST NOVEL (2014); A PSYCHOANALYTIC
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First Consultant

Second Consultant

Dr. Phil Dewi Chandraningrum, M.Ed

NIK. 772

Titis Setyabudi, S.S., M. Hum

NIK. 948

ABSTRACT

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The major problem in this study is how the major character proves her faith and love in The Outcast (2014) novel by Okky Madasari. This study focused on the one of the major characters namely Maryam, using the means of psychoanalytic analysis. The object of this study is Okky Madasari The Outcast novel published in 2014 by Gramedia pustaka. The type of this study is descriptive qualitative. The primary data source is the novel The Outcast itself and the secondary data source is books or any information related to the practice of faith, marriage norm and love that support the psychoanalytic approach by Sigmund Freud. The technique of analyzing data in this research paper is descriptive. The researcher concludes that love and faith is the individual emotions, it drives from system of personality. When id wants to satisfy soon, superego must consider it with morality. It can be said that superego give a pressure on id and it causes the conflicts in the personality. Okky Madasari gives the important points when the major character, Maryam, gets the conflict between her id and superego to prove her love. The outcome of the study shows that the problem faced by the major character Maryam causes the conflict of her mental condition. It comes because her struggle to proves her faith and love for her life. Finally, her effort makes her suffer until the end.

Keywords: Marriage and Norm, The Outcast, Psychoanalytic Approach.

A. Introduction

Everyone who has a relationship certainly wants to marry with her/his couple, to live together, to have children and new family. Marriage is the purpose for whoever wants to have better life than before, because they can live together with their soulmate in their life. Anthropologists have proposed several competing definitions of marriage in an attempt to encompass the wide variety of marital practices observed across cultures (Duran: 1997).

Eva Illouz argues "that the 'love' (companionate) marriage emerged at the same time as the rise of capitalism in European and American society"." 'Love' is not the raw emotion that Western representations make it out to be, but a cultural construction shaped by the social and economic conditions of modern industrial society". "Industrialization weakened the ties between extended families, and made the nuclear family the norm" (Illuz: 1997).

In some jurisdictions cohabitation may constitute a common-law marriage, and in some countries the laws recognize cohabitation in lieu of institutional marriage for taxation and social security benefits. This is the case, for example, in Australia. Common-law marriage is an option pursued by many as a form of resistance to traditional institutionalized marriage; however, in this context, states reserve the right to define the relationship as marital, based only on a history of co-habitation. Marriage laws refer to the legal requirements which determine the validity of a marriage, which vary considerably between countries (Nolo :2009).

Islam religion also commends to marriage, with the age of marriage being whenever the individuals feel ready, financially and emotionally. In Islam, polygyny is allowed while polyandry is not, with the specific limitation that a man can have no more than four legal wives at any one time and an unlimited number of female slaves

as concubines, with the requirement that the man is able and willing to partition his time and wealth equally among the respective wives (Leiden : 1995).

There are a lot of novels that tell about marriage norm, for example Okky Madasari's novel with the title *The Outcast*. *The Outcast* novel is written by Okky Madasari. It is appeared in 2012. It is very interesting to be read because this novel reveals some important issues such as religion, politics, and also a muslim movement (Ahmadis). *The Outcast* novel by Okky's shows basic and universal humankind's problems, which describes how Ahmadis are violently thrown away from their own home and homeland without any protection from the government.

The Outcast novel by Okky Madasari won the 2012 Khatulistiwa Literary Award. It deals controversy with themes of Ahmadis that are considered wrong cult in islamic religion. Okky Madasari also writes about the islamic religion in this novel. She has said that the stories portray some of her experience, such as her loss of religion which is reflected by the priest, *The Outcast*. Okky also includes passages reflecting the Ahmadis movement (Munawar, 2012).

The Outcast has been translated into two languages and won several awards, including the 2012 Khatulistiwa Literary Award that caused a sensation and controversy among Indonesian intellectuals and artists. It was acclaimed by many reviews and was considered a new milestone in Indonesian literature (Munawar, 2012).

The Outcast novel was witten by Okky Madasari, a young female of Indonesia. Okky Puspa Madasari or Okky Madasari was born in Magetan, East Java, 30 October 1984. She graduated from Gadjah Mada University's International Relations Department in 2005 with Bachelor Degree in Political Science. She has chosen to become a journalist and writer ever since her graduation. In 2012, she took sociology

for her Master's degree from the University of Indonesia. Okky Madasari is an Indonesian author and journalist. Okky married to Abdul Khalik, a journalist with English-language newspapers in Indonesia (The Jakarta Post, 2003-2012, and Jakarta Globe, 2012-present). They met when both of them covered the United Nations Convention against Corruption (UNCAC) in Bali in January 2008 before they married in December 2008. In each of her novel, she acknowledges her husband as the first reader and partner in discussion for ideas for her novels (Munawar, 2012).

Her novels have won nation-wide praises, with Apsanti Djokosujatno, one of Indonesia's prominent literary critic from the University of Indonesia, claiming that they are already categorized as canon and will become classic. She goes further to dub her as the next Pramoedya Ananta Toer (Munawar, 2012).

Okky's first novel, *Entrok* (2010), tells a story about how Indonesians live under the ruthless dictatorship of Suharto's regime and how they struggled to survive under oppression of the military's dominance. Her second novel *86* (2011) vividly describes the prevalent corruption within the country and especially among its civil servants. The novel was shortlisted as top five in the Khatulistiwa Literary Award in 2011. Her third novel *Maryam* (2012) which describes how Ahmadis are violently thrown away from their own home and homeland without any protection from the government won the 2012 Khatulistiwa Literary Award. *Pasung Jiwa* is her latest novel, released in May 2013. It addresses individual struggle to break free from his or her own individual limitation as well as the caging of norm, tradition, religion, state and economic dominance of the few riches. The novel was shortlisted by the Khatulistiwa Literary Award in 2013 (Munawar, 2012).

The Outcast novel tells about Maryam a young girl that grows up in muslim movement (Ahmadis), She falls in love with Alam, the man who married her. But she

must choose between her religion or him. But finally she choose to leave her religion and married Alam. The major characters are Maryam. Then the minor characters are Alam, Mr and Mrs khairudin, Mr. and Mrs.Zull, Umar, Mr. And Mrs. Ali, and Fatimah.

The story begins with the return of Maryam to his hometown, Gerupuk, Gegerung, Mataram, West Lombok, which has failed to build a household. Now her hometown has turned into a village filled with suspicion, discomfort, alienation and fear and no longer a romantic place to reminisce. Unhealthy fact is due to the endless conflict between the local Muslim community with the Ahmadiyah congregation society, where parents and Maryam themselves as followers.

Sadness and regret that even more prolonged Maryam whack because she hurt her parent's heart for the second time, especially her mother. Maryam returned to Lombok intended not to help her congregation, but to make up for the guilt and remorse she told her mother. With using multiple flashbacks, Maryam told the reason why she chose a different path with the doctrine. Feel fear that she is an Ahmadi, causing her parent to take action against Ahmadi's rules. Guilt to the heart of her mother cause her to quit her escape. Precisely with the return to the bosom of her mother. Maryam who also returned to the environment of Ahmadi, Maryam makes conflict more hurt, scared, uncomfortable and sad increasingly raging in feel.

The climax of Genesis begins in some settings, first, when Maryam met with Nuraini, playmates once, after the familiar feel suddenly Maryam and Umar faced stifling conditions, they were expelled from their village.

The second climax occurs when the contents of monthly recitals seven Maryam. Strain peaked and tense when the police came strongly urged residents to leave their house. The fear Ahmadi, sadness and anger are sticking in a narrative that is

dramatized by the collapse of an old lady and the weeping mothers Ahmadi and children.

The third climax occurs at the funeral Mr. Khairuddin. The strain peaking though the funeral seconds in Gerupuk, which should have forgiven people, but instead told people remain vehemently rejected the Ahmadiyah. This is work patterns of collective truth, that the Ahmadis are considered heretical when it the stamp misguided, perverted yes forever, regardless relatives, neighbors or close relatives.

The conflict in the cemetery became the most serious climax when have clash. Salvation religious community spirit causing the Tuan Guru aggressively suppress and terrorize citizens Ahmadi to force them back to the teaching that they think is right

There are some reasons why the writer is interested in analyzing this novel. Firstly, *The Outcast* is a depiction of the realities of life with all kinds of problems. Secondly, *The Outcast* deals explicitly with themes of important issues such as religion, politics and also a muslim movement (Ahmadis). *The Outcast* issues she carries in Okky's novels showcase basic and universal humankind's problems. Thirdly, *The Outcast* novel also reflects the religion which is reflected by the priest. Last, Marriage norm of thought that becomes the main issue of this novel is reflected well.

The first reason is *The Outcast* novel is a depiction of the realities of life with all kinds of problems. So the reader can take some values in the novel, such as appreciating other people, sacrifices, condour, and firmness. Okky Madasari has said the stories reflect some of her imagination in the reality of life (*The Outcast* novel).

The second reason is *The Outcast* deals explicitly with themes of religion, politics, and also muslim movement (Ahmadis). So the rebellion of a woman trapped in the

exclusivity of religious communities in Lombok West Gegerung. She rebelled against the values of family, community revolted and rebelled against the hegemony over the powerlessness of the state to create a sense of comfort of its citizens. Admittedly there are some facets that can be found in Marry, the study of Family Sociology, Sociology of Religion, Politics Religious Harmony, and the Anthropology of Religion. In this paper, The writer only researches the Sociology of Religion and Conflict Resolution.

The third reason is *The Outcast* novel also reflects the religion which is governed by the priest. So the Ahmadiyah is an Islamic religious movement founded by Mirza Ghulam Ahmad (1835-1908) in 1889 in a small town called Qadian in Punjab state, India. Mirza Ghulam Ahmad claimed to be the Mujaddid, al Masih and Al Mahdi. It is about a faith for worship their GOD with different ways than most of the muslims. According to Mirza Ghulam Ahmad, his mission is to revive Islam and enforce Islamic Sharia. The objective established by its founders Ahmadiyah is to rejuvenate Islamic moral and spiritual values.

The fourth reason is Marriage norm that becomes the main issue of this novel. Marriage norm is reflected in some situations by the writer such as when the couple people love each other and have relationship, they will do anything for each other. So in the *The Outcast* novel Maryam must loss her religion for her love and marriage.

The last reason why the researcher chose the title is because the *The Outcast* novel, tells about Maryam life, love, and Ahmadiyah society. Then the abstract from the research is about the marriage norm of Maryam lifes that connect to Ahmadiyah society, who is not normally marriage norm because there are some requirement for having marriage at Ahmadiyah society and that become a conflict in Maryam life, so that become the conflict climacs in this story that the researcher want to research using psychoanalytic approach.

Sigmund Freud is known as the first man who introduces the theory of psychoanalytic theory in 1856. The theories and practice of Sigmund Freud provide the foundation for psychoanalytic criticism. While working with patients whom he diagnosed as hysterics, Freud theorized that the root of their problems was psychological, not physical (Bressler, 1942:149).

When analysing literary texts, the psychoanalytic theory could be utilized to decipher or interpret the concealed meaning within a text, or to better understand the author's intentions. Through the analysis of motives, Freud's theory can be used to help clarify the meaning of the writing as well as the actions of the characters within the text.

Based on the data above, the writer analyzes *The Outcast* novel by using psychoanalytic approach to dig up about marriage norm of thought entitled **MARRIAGE NORM REFLECTED AT OKKY MADASARI'S *THEOUTCAST* NOVEL 2014 PSYCHOANALYTIC APPROACH**. To achieve the purpose of the study, the writer analyzes the novel on its nature of literary, nature of author and nature of society.

B. Research Method

In this research, the researcher uses a qualitative research. It is a library research while data sources need literary data. This kind of research has purpose to analyze literature using a psychoanalytic approach approach. There are some steps to conduct the research. They are: (1) determining the type of the study (2) determining the object of the study (3) determining data and data source (4) determining technique of data collection, and (5) determining technique of data analysis.

The object of the study is Marriage Norm Of Marryam Reflected At Okky Madasari's Novel (2014) A Psychoanalytic Approach. It is analyzed by using a psychoanalytic approach. There are two data sources which are needed to conduct this research. They are primary data sources and secondary data sources. The primary data are the main data obtained from all the words, dialogues, phrases and sentences in the play. The source of primary data is *The Outcast* Novel (2014). It is published by Okky Madasari. The secondary data are the supporting data taken from literary books, criticism, and some articles related to the play. The sources of secondary data are taken from other sources related the study, such as: website, dictionary, and some books which support the research. In conducting the study, the writer uses the techniques in collecting the data as follows: (a) Reading the original novel *The Outcast* several times (b) Determining the characters of novel (c) Taking notes of important things for both of primary and secondary data source (d) Classifying data by determining the relevant data.

The technique used in analyzing the data is descriptive analysis. The steps which it taken by the researcher in analyzing the data are as follows: the first is analyzing the data based on its characters and structural elements. Focus will be paid on the character and the structural of analysis of the novel. The second step is analyzing the data based on psychoanalitic approach. Focus will be paid on the marriage norm influence the first marriage of Maryam.

C. Finding and Discussion

The underlying theory of psychoanalysis as mentioned focuses on human psyche, the theory of psychoanalysis will be used to analyze the rebellion that major character does in the novel through her personality and psychology condition.

The focus of the analysis of structural personality determines Maryam's life before and after she married Alam that influences the first marriage of Maryam.

The analysis of Maryam's personality, the position of *Id*, *Ego*, and *Superego*, will be discussed through many sections. Section A talks about her structure of personality, Section B focuses on her anxiety, and Section C is about the issue marriage norm and Section D is the result of finding that the writer gets after analyzing Maryam personality.

A. Maryam's Structure of Personality

The three words *Id*, *Ego*, and *Superego* will be used in the Maryam's structure of personality. The three elements take a big role in developing the idea of Maryam's mind. The *Id* is the motivation of Maryam to make the rebellion through many reasons that cause her unpleased with her condition, the *superego* is the controller of her wishes. It shows the impact if she does what the *Id* wants to do. It causes her feel the anxious. And the *Ego* is the judge of her to decide what to do.

1. The *Id* (The reason of Maryam's rebellion)

Id refers to the biological aspect and the original system in the personality. *Id* contains the biological elements such as instinct and *id* is the conscious psychic energy to operate *ego* and *superego*. In psychoanalytic theory, the *id* is home base for the instincts. It constantly strives to satisfy the wish impulses of the instincts by reducing tension.

The first Maryam's *id* begins when she introduced Alam to her parents.

It was October 1997. Her parents had been staying with Maryam at her rented house for the past five days. Saturday for Maryam were for fun. Alam would pick her up and they would go out. They had been dating for five months. When he came over, she introduced him to her parents. He asked if they wanted to go out with them, but Maryam's father declined. "Maybe the next day", he said. They were still feeling a bit tired. Once back home, after Alam had left and his car could no longer be heard, her parents spoke. "Who is he?" her father asked. Maryam said "His name was Alam Syah". "He worked at a construction company". "Are

you two going out?” her father asked. Maryam didn’t answer directly just giggled and nodded. Her mother chimed in. “It’s better not to get involved with outsiders. You might both regret it, you’ll both get hurt. It’s best to end it now” (*The Outcast*: 12-13).

The second Maryam’s *Id* begins when Maryam and her parents debate about a man who would become Maryam husband. Maryam comes from an Ahmadiyah society. Her family gives a requirement for her about a man of Maryam choice, that must be from Ahmadiyah society too.

Maryam got angry. She was beyond fed up. She had been patient for far too long. For years she had always tried to do as her parents said-go out with and marry someone from the same community, one of their own. That night Maryam gave vent to her anger. She poured out all the feelings that she had been suppressing for years. Her father grew even angrier. He asked Maryam to return home with them. “There are many good men in our village!” he said. “Those who have been thought and raised the same way would respect and love you better than outsiders who believe they’re always right.” The argument ended unresolved (*The Outcast*: 13).

The third Maryam’s *id* begins when requirement of her parents made her depressed. She felt that is not fair for her life, and the ignorance of her family has made her under pressure.

The next morning, when Alam came, Maryam’s parents joined her in meeting him at the door. Her father immediately began talking. He started out with trivial question to which he already knew the answers anyway. Alam was unwavering in his affirmation when asked whether he loved Maryam. He also didn’t hesitate to declare that he would soon propose marry her. Then in soft voice Maryam’s mother asked, “Does that mean you’re ready to be an Ahmadi?”. Alam was confused. Alam who didn’t really understand what was going on, tried to ease the tension by asking what Maryam’s mother meant by becoming an Ahmadi. Maryam’s parents appeared slightly relieved. They took Alam’s question as a sign of his willingness to do as they asked. Maryam father stood up, went to his room, and came out carrying five books. He handed them to Alam. “You can study these books first, Alam. That way you’ll be prepared when you propose to Maryam,” he said. Alam still confused, rifled through the pages. Then he nodded and promised to read the books thoroughly. Maryam parents went home a week later, and her father called a month later. He asked whether Alam had understood. “He does,” Maryam said quickly. But her father kept pressing the issue. He told her to bring Alam back to the village so that he could fully convert to an Ahmadi before they were married. Maryam didn’t answer. Maryam tired and annoyed, began not answering the phone. Until one day, when a pang compelled her to pick up the phone, her father could no longer hold back his anger. He told her to leave Alam. It was for her own good and happiness. Her father told her of Ahmadi who had gone on to marry outsiders. Their marriages were a mess. All kinds of strife and trouble befell them (*The Outcast*: 14-15).

The fourth Maryam’s *id* becomes the big reason that made her rebel her natural life because she felt none can understand her, and her wishes.

By early 1997, Maryam had just managed to graduate from university. It was only later, when Alam came along, that Maryam began experiencing once again the feelings that she had first had when getting to know Gamal. With Alam, she wanted nothing more than to be with him forever. Away from fellow Ahmadi and steeped in loneliness, Maryam had no hesitation about Alam when he came along. She even forgot that she was an Ahmadi.

Sometimes she felt that she was only an Ahmadi when she was at one of the Ahmadi recitals. Beyond that, she was no different from anyone else. Alam's arrival ushered in a sense of comfort and love, but also a fear of loss and a certainty that she would never get a chance like this again, which made Maryam determined to do everything she could for him. She didn't care what her parents had said. She ignored their request that she bring him over. She didn't want to answer the phone or reply to the long letters that her father and mother sent (*The Outcast*: 26-27-28).

The fifth Maryam's *id* begins when she revealed her reason for coming home. She wanted to marry Alam, but she failed again because her father always gave the same question.

After more than two years of silence tempered in anger. Maryam finally went home to Lombok. It was early 2000. On her second day back, Maryam revealed her reason for coming. She wanted to marry Alam. He had already asked her to be his wife. Maryam was sure that he would be a faithful and loving husband. She was convinced of it, and she tried as best as she could to convince her parents that Alam was the person that their daughter was destined to be with. Her parents tried to conceal their disappointment. Her father heaved a long sigh, then fell silent for some time. Then he asked, "Is Alam ready to be an Ahmadi?". Maryam became upset. She felt that her return and all her efforts to quell her anger had been in vain. But she tried to hope on. She felt that she still had a chance. Her parents might still understand her (*The Outcast* 28-29).

The sixth Maryam's *id* begins when Maryam met Alam's parents before they married.

That was six months before her return home, shortly after Alam had proposed to her. He had taken her to meet his parents. That was the first time she had met them after more than a year of dating him. Alam's mother chimed in. She spoke in a clearer and firmer tone. She said Alam had told her all about his relationship with Maryam and his intent to marry her. He had also told her everything about her and her background. It didn't help that Alam's mother repeated that they already knew everything. Maryam's sense of foreboding was justified. "A husband is the wife's imam. Once they are married, a wife must follow her husband and obey him in everything especially on the matter of religion," Alam's mother said. Maryam could read the veiled message being sent out. She also knew that the most important message of the night was that which was left unspoken (*The Outcast*: 29-30-31).

The seventh Maryam's *id* begins when Maryam was really married to Alam without notifying her parents and abandoned her faith that she once believed. That becomes the last of Maryam's rebellion.

Maryam told her parents about her plan and told them that they had the same religion, that the difference wouldn't be a problem. Yet they didn't understand. They gave her two choices: convince Alam to become an Ahmadi, or leave him forever. She rejected both options. She opted to leave. Neither side would concede. Maryam married Alam without notifying her parents. Everything was clear enough, she thought. By the end of 2000, they were married by an official from the religious affairs office. Maryam was now Alam's lawful wife. She positioned him as her imam and role model. She abandoned the faith she once believed. She stayed away from the people she used to call friends and family. She did not return to Lombok. To them, their daughter Maryam was gone (*The Outcast*: 34).

2. The *Ego* (Maryam's Rebellion)

The *ego* is a psychological aspect of personality and emerges because of the organism need to get in touch with the reality. *Ego* has a function to reduce the tension in organism by finding the appropriate object. *Ego* as the executive of personality fights the anxiety by preventing undesirable or treating elements from reaching consciousness.

The *id* has controlled Maryam's *ego*. She does not care with the rules and the norms that she should obey. What is on her mind is only the way to amuse her and the way to be happier.

The first Maryam's *ego* is when she had a conversation with her mother after Maryam returned to Lombok and met her family again.

"How's your husband?" asked Maryam's mother. She used the word 'how', as if she knew something did happen. "We are divorced!" snapped Maryam. She wanted to show anger in her voice tone. Not to her mother, but to Alam, her ex-husband. "How come?" her mother asked again. "His mother preferred as not her daughter-in law. Oh well, what can I do about it?" Maryam answered. "If his mother wanted another daughter-in law, but her son rejected, nothing would happen," said her mother. "Spoiled child like him cannot refuse his mother. Well, at first he might be able to. But he will surrender, sooner or later" Maryam said. "He is going to re-marry, then?" asked her mother. Maryam was trapped on her own will to make Alam look bad in front of her mother. "It's not like that, Mother..." she corrected. "So how was it?" her mother asked. It's a long story, Mother. It's complicated. Even from the beginning his mother is the source of the trouble," she answered (*The Outcast*: 95-96).

The second Maryam's *ego* is when the tragedy of her wedding started. That is because Maryam is from an Ahmadi society.

Her wedding tragedy actually had started in the first months. Alam's mother didn't stop saying, "you should pray more, so that God can accept your atonement." Every day, whenever she got the chance, Alam's mother always made those words as a compulsory thing to be relayed to Maryam (*The Outcast*: 100).

The third Maryam's *ego* was when she felt that Alam's mother disliked Maryam more than she knew because of many different as of their thinking.

Initially she didn't really think about it. Eventually she felt bored too. After a while, the monotony grew into dislike. Then new bad thoughts were born. Maryam felt that the good actions they showed were just a con. They thought of her as an outsider, a stranger. In her mind, Alam's family would always see her as a lost soul who would never change although

she pronounced thousands of atonements Alam's family deemed her inappropriate to be a part of their family. More than that, they kept fear that Maryam would influence the other family members with heresy, especially Alam (*The Outcast*: 101).

The fourth Maryam's *ego* is when Alam's mother invited Ustaz in the celebration of Alam's father birthday.

Alam's mother suddenly shouted, Sir Ustaz, please pray that my son would have a child soon. Help us seek for forgiveness if they had once been lost." Maryam's anger heightened. She felt that those words were meant for her. This happened because she was filled with sin, was a lost soul. It was said in front of people. As if to make her embarrassed and became gossip material. She couldn't suppress her anger anymore. Maryam deliberately waited until the event ended and the guests went home. "Mother, what did you mean by saying those words?" she asked in a high voice, after the last car was no longer visible. "What words?" Alam's mother was upset. She felt Maryam was defiant; for asking her in high voice. "Those words... to Ustaz... Why was it as if I was blamed?". "Who blamed you? Mom just asked for a prayer! What's wrong with that?". "I am tired, Mother...why do you keep mentioning about my past being an Ahmadi?" "When did I mention you being Ahmadi? Which part?". "Come on, Mother...everyone knows What else do you mean when you said the word lost?". Mother means the word lost in its broadest sense, Maryam,". Besides, why are you speaking in a high voice to your parents?". I am not angry, Mother... I just don't want to constantly live like this, always being blamed, and demmed as the source off all problems, Maryam said (*The Outcast*: 108-109).

The Fifth of Maryam's *ego* is when Maryam and Alam together in their room talked about the tragedy.

"I am tired. I am bored of being blamed. Why do all these things happen because of me? Why it had to be because I used to be an Ahmadi?" answered Maryam. "Who blammed you? No one said so" Alam said. "Ah never mind. No need to play dumb. For all these times, I have complied. But you cannot keep making me as the source of the problem. If I'm not pregnant, what else can I do?" Said Maryam. "But no one blamed you," said Alam. Didn't you hear what your mother said earlier in front of people?" Maryam said. She asked for a prayer. "There is nothing wrong with that, isn't it?", Alam told. "She said 'lost'! Who else did she mean if it wasn't me?" Maryam said. Maryam, you are too sensitive. You are offended by something that was clearly not meant to you...". Alam said (*The Outcast*: 109-110).

The sixth of Maryam's *ego* is when Maryam wanted to divorce from Alam, and they were in a conversation at their car when they were back to work. That is the last of Maryam's *ego*.

Maryam didn't know what made her suddenly take the decision. When she could no longer tolerate the disappointment, anger, pain, and fatigue. When she couldn't see a faint hope of being happy with Alam. When she had to save herself. Before becoming an undead waiting to die. But when and how the desire to have a divorce came, she could never describe it in words. Maryam silently prayed that Alam would exchange the divorce for a big decision to defend their marriage as she hoped for. But Alam kept quiet. He didn't even ask any questions. At the end of the conversation, he said in a low voice, "If that is what you want, so be it"Alam said. Maryam wanted to scream. "No , this isn't what I actually want." But those words stopped at the tip of her tongue (*The Outcast*: 113-114).

3. The *Superego* (The Forbearance of Rebellion)

Superego means the sociology of personality aspect. The principle of morality consists of some values and evaluated norms. *Superego* operates according to the morality principle and serves primarily to protect society and us from *id*. *Superego* has a function to determine true or false, proper or not, good or bad, in order human being will act based on the social morality.

The first position Maryam's *superego* is when she returned and found her family.

Maryam arrived at Gegerung and found her family house.

Maryam said Assalamualaikum. After a while, an old woman opened the door. They stared at each without saying anything. Maryam couldn't hold back her tears. So did the old woman. Both cried without moving from their position. The appearance of a young woman who was no other than Maryam's sister, Fatimah, from behind her mother's back, saved her. Fatimah called out to her sister without any hesitation. She ran to her and they hugged tightly. Fatimah grabbed Maryam's hand, walked to her mother, and walked into their house. Maryam's mother thought, after what they had been through, God's present came today. They were reunited. As a one whole family. Her father, who just went back from the market didn't say anything either. Without a plan and approval, Maryam stayed over. (*The Outcast*: 74-75).

The second Maryam's *superego* is when Maryam and her mother began a conversation in their house.

Now Maryam was left alone with her mother. The two women talked without any barrier. Each had overcome resentment and shame, and made it into a conversation full of longings. "How are you, mother?" Maryam began. Her mother nodded while smiling. "Alhamdulillah, now we can have a normal life again," she said. Maryam's mother started retelling the days in the refugee camp. It wasn't much different with Zulkair's story. She described everything, about people who crumpled to sleep in the mosque, about the kitchen, about the line when they wanted to take a bath or do laundry (*The Outcast*: 92-93).

The third Maryam's *superego* is when Maryam began retelling the days before they got married.

"Where did you hold your marriage?" Maryam's mother interrupted her daughter's story. Maryam choked. She looked at her mother's face, slowly tracing her face with her eyes. Maryam wanted to know her mother's intention by giving such question. When their eyes met, Maryam couldn't hold her tears anymore. She remembered, she couldn't do anything to make up for the disappointment and sadness felt by her parents for her obstinacy. "I am so sorry, Mother..." she said while sobbing. Maryam's mother didn't say anything. But her hand moved, stroking Maryam's back and hair. Silently tears glimmered on her cheeks. She held her self not to sob. "Mother please forgive me, please Mother..." Maryam repeated while still sobbing. "Mother.. are you still mad at me?" she asked in a louder voice. Maram mother didn't hold back anymore. She cried. In Maryam's cries she repeated her question, "You don't want to forgive me?". Maryam's mother said gently. "I have forgiven you since you made your decision." Hearing those words, Maryam's heart wrenched more, "You have forgiven me, but you are still angry?" she asked. Her mother answered, Of course I am

angry, disappointed, and sad, but what's the point? More importantly, i have forgiven you since a long time ago." "Father" Maryam asked. "Your father never said anything. But I believed he did too. If he didn't, he would have driven you away yesterday," she teased. Maryam let out a giggle. "More importantly, her mother continued, "We know that you will return one day" (*The Outcast*: 96-97).

The fourth Maryam's *superego* is when Maryam and her mother were sobbing together because of Maryam sad ending story.

"Everything is predestined. That is the way of God to make you come home, Child," said Maryam mother gently. "It is my destiny too that I marry Alam, Mother?" "Maybe it is destined so. You loved him, didn't you? Meeting a love is a destiny and separation is a destiny too." "Mother .. I really don't know. What i know is that I wanted to be happy with my boy friend. Besides..." (Maryam try to make her mother understand what she want, that just to marry with Alam). "Moreover, I grew afraid of being an Ahmadi, Mother. I'm tired of being different. I also knew it's hard to find an Ahmadi man. Especially ... the 1998 riots, Mother ... I wanted to marry Alam soon to be perfectly safe". (*The Outcast*: 115).

B. Anxiety

The interaction of the three elements above causes an internal conflict in the mind. *Ego* stands in the middle of the strong powers, reality, environment presented by *superego*. Biological, dream, wishes are presented by the *id*. When the conflict of those powers happen, *ego* feels frightened by those powers. *Ego* feels as if it can be disappeared by those powers. The feeling of threatened is called anxiety (Koswara, 1991:44).

Anxiety happens when Maryam's *id* and *superego* fight in her mind. The *id* attracted her to make several mistakes, but sometimes *superego* forbids her to make the mistakes. It causes the *ego* displeased.

1. Neurotic Anxiety

Neurotic anxiety deals with someone's feeling "Those who fear they actually fear of the *id* system of personality" (Hall, 1957:46).

The fear of effect might come because Maryam's rebellion haunted her mind then. It is shown when she felt afraid that something might come because she did not

ready to face that. This kind of anxiety can be called nervous feeling (Boerce, 2003:43).

The first neurotic anxiety is when Alam tells Maryam that they have the same religion.

As Maryam listened, she felt like screaming. But she couldn't do it. She held back the words she wanted to spit out. She choked back her own simple question: If we have the same religion, why should I abandon everything? But she wavered. She opted to keep quiet and agreed to everything he said. For the sake of their love (*The Outcast*: 34).

The second neurotic anxiety is when she had conversation with her mother, and knows that her mother has forgiven her.

Hearing those words, Maryam's heart wrenched more, "You have forgiven me, but you are still angry?" she asked. Her mother answered, Of course I am angry, disappointed, and sad, but what's the point? More importantly, i have forgiven you since a long time ago." "Father" Maryam asked. "Your father never said anything. But I believed he did too. If he didn't, he would have driven you away yesterday," she teased. Maryam let out a giggle. "More importantly, her mother continued, "We know that you will return one day" (*The Outcast*: 97).

The third neurotic anxiety is when Alam's mother always asked Maryam about her pregnancy.

But Alam's mother's questions appeared as accusations. Every day she felt of being chased. Her pride and ego were challenged. Now she wanted to have a child. Just to prove to Alam's mother that she could. Maryam soul was hollow. She felt happiness walk away from Alam's mother. She felt insecure. She was besieged by threats. Maryam grew restless. The only thing she wanted was to be pregnant and have a child. To silence her mother-in-law. To release her from pressure. And she would get her true happiness (*The Outcast*: 104).

The forth neurotic anxiety is when Maryam wished that she can get pregnant and would have a child for Alam's mother.

But it wasn't that easy. As they chased it, the happiness didn't come. Maryam grew anxious when her period came. Deep inside her heart, she prayed, struggling in her mind, so that the blood remained in its place. Thicken into a comfortable bed for her fetus. But her hope vanished when the blood kept flowing, against her efforts. Maryam was dissapointed and felt empty. However she didn't say anything to Alam (*The Outcast*: 105).

The fifth neurotic anxiety is when Maryam was confused with Alam after they came back from Bali.

Maryam didn't know what made her suddenly take the decision. When she could no longer tolerate the disapointment, anger, pain, and fatigue. When she couldn't see a faint hope of being happy with Alam. When she had to save herself. Before becoming an undead waiting to die. But when anf how the desire to have a divorce came, she could never describe it in words. (*The Outcast*: 113).

2. Reality Anxiety

It is defined by Hjelle and Ziegler (1992: 103) that “Reality anxiety is a feeling experience as the result of the detection of the danger from outer world”.

The first reality anxiety happens in the middle of her rebellion. It is shown when she knew about her family situation when she was not coming back to Lombok for 17 years.

Maryam was embarrassed. She was ashamed of knowing nothing of her family. Ashamed of not doing anything, when her family was excommunicated for defending their faith. She also regretted. She regretted her decision to be with Alam. Regretting her decision to marry Alam, regardless of what her parents said. But somehow, Maryam wasn't ashamed not did she regret her decision to leave her faith. She didn't know why there was no place in her heart to re-believe what she had been taught, what she left some years ago. She didn't return for faith. She returned for her family (*The Outcast*: 68).

The second reality anxiety happens when Alam's mother always asked Maryam about the pregnancy.

The disturbance came back, When Alam's mother started asking about pregnancy. “Are you pregnant already?” she said every time she met Maryam. Maryam just shook her head while smiling or answered briefly, “Not yet, Mother.” On another time, Alam's mother asked when she was with Alam. “What is happening? Why aren't you pregnant?”. “Relax, mother. No need to rush things,” Alam answered (*The Outcast*: 102).

The third reality anxiety happens when Alam and Maryam still try another way to get a baby.

Time moved on. One month was anticipated hopefully. When the reality was against their hope, everything was started over again. Tired and upset, as well as scared of losing hope. Alam's mother became more demanding. On the twelfth month, they went to the doctor. They underwent all kinds of tests, and there was nothing wrong. “Everything was okay, they were just depressed and tired,” said the doctor (*The Outcast*: 106).

The fourth reality anxiety happens when Alam and Maryam always talked about children and another way to have a child.

“Do you really want to have a child?”, she said. Alam feel quiet. Then he smiled and threw the question back at her. “What about you?”. Maryam shook her head. I don't know. I am confused...”. Mother wants to have a grandchild. She is scared if there is something wrong with us,” Alam said. But there's nothing wrong with us,” Maryam answered. “You don't want to have child?” Alam asked again. Maryam was quiet for a moment. “Maybe it is time to have a child. So that we can relax,” she answered (*The Outcast*: 107).

The fifth reality anxiety happens when Alam and Maryam were together in their room after they had a honeymoon together to Bali.

Alam was on Maryam side, but he wasn't there for her. When they talked, Maryam knew what he said didn't come from his heart. Alam only needed to say one thing: to have a child. When they had sex, Alam was like an inanimate object, which moved in the appropriate calculation. He made love without feeling any love. He just did it to have a child. Maryam rebelled. She asked for the promises they made in Bali. Alam felt he was blamed for everything (*The Outcast*: 113).

3. Moral Anxiety

Moral anxiety has a big relation with Maryam's *superego*. The moral anxiety talks about her moral responsibility of her action. It means she felt fear to be responsible for her bad habit to the society, in this case her own family, and neighbor that can make her feel ashamed and guilty.

The moral anxiety is when Alam has a conversation with Maryam he advised Maryam to be more nicer with his parents.

He stopped talking when Maryam began to sob. Maryam didn't know what else to say. She was weary. She had lost her energy and hope. She buried herself in blanket, sobbing hard. Alam was touched. He went closer to his wife, and stroked her head. "Why did you cry? Come on... Next time you shouldn't be short-tempered, especially to your parents" (*The Outcast*: 110).

Those kinds of anxiety did not ever stop her to do what she wanted. She enjoyed every rebellion action that she made for her parents to marriage, Maryam never stopped her rebel until she succeeded to marriage, since she never knew how her parents intention to get a good husband from ahmadis who that's very good for Maryam, and since she never knew how to do the right thing.

When she regrets, there is no more thing that she can do because she already becomes something else. Although she is still with her rebel, she cannot enter her previous decision. It is acceptable if others said that she already failed with her decision.

C. Marriage Norm of Maryam

Marriage is the process by which two people who love each other make their relationship public, official, and permanent. It is the joining of two people in a bond that putatively lasts until death. Every person who has a relationship certainly wants to marry with her/his couple, to live together to have children and new family. Marriage purpose is to have better life than before, because we can live together with our special one in our life. Anthropologists have proposed several competing definitions of marriage in an attempt to encompass the wide variety of marital practices observed across cultures (Duran: 1997).

Eva Illouz argues "that the 'love' (companionate) marriage emerged at the same time as the rise of capitalism in European and American society". "Love' is not the raw emotion that Western representations make it out to be, but a cultural construction shaped by the social and economic conditions of modern industrial society". "Industrialization weakened the ties between extended families, and made the nuclear family the norm" (Illuz: 1997).

Marriage norm from "Maryam" in the *The Outcast* novel, shows about Maryam life, love, and Ahmadiyah society. Then the abstract from the research is about the marriage norm of Maryam life that connects to Ahmadiyah society, who is not normally marriage norm because there are some requirements for having marriage at Ahmadiyah society and that become a conflict in Maryam life, so those become the climax in this story. Researcher using psychoanalytic approach for researching Maryam's psychology, Thus her marriage with Alam, undergoes a problem which make their marriage divorce.

The analysis of the major character's personality elements, marriage norm, and love above shows that each classification of them gives the important part in building the major character's mental condition. In describing the correlation of each element, it is necessary to collect and relate these elements into the discussion of analysis. The researcher will discuss about *id*, *superego*, and *ego*.

Okky Madasari focused on personality element conflict, especially Maryam as the major character who has to face her *id* to forget her past, when she fail with her first marriage, and Maryam defends her true love. The first Maryam's *id* begins when she introduced Alam to her parents. The second Maryam's *Id* begins when Maryam and her parents debate about a man who would become Maryam husband. Maryam comes from an Ahmadiyah society. Her family gives a requirement for her about male of Maryam choice, that must be from Ahmadiyah society too. The third Maryam's *id* begins when requirement of her parents made her depressed. She felt that is not fair for her life, and the ignorance of her family has made her under pressure. The fourth Maryam's *id* becomes the big reason that made her rebel her natural life because she felt none can understand her, and her wishes. The fifth Maryam's *id* begins when she revealed her reason for coming home. She wanted to marry Alam, but she failed again because her father always gave the same question. The sixth Maryam's *id* begins when Maryam met Alam parents before they married. The seventh Maryam's *id* begins when Maryam was really married with Alam without notifying her parents and abandoned her faith that she once believed. That becomes the last of Maryam rebellion.

Superego is a part of brain which saves a rule. In this novel, each of major characters shows their *ego* to maintain their personality. At the first position Maryam's *superego* is when she returned and found her family. Maryam arrived at Gegerung and found her family house. The second Maryam's *superego* is when Maryam and her mother began a conversation in their house. The third Maryam's *superego* is when Maryam began retelling the days before they got married. The fourth Maryam's *superego* is when Maryam and her mother were sobbing together because of Maryam sad ending story.

The interaction of the three elements above causes an internal conflict in the mind. *Ego* stands in the middle of the strong powers, reality, environment presented by superego. Biological, dream, wishes are presented by the *id*. When the conflict of those powers happen, *ego* feels frightened by those powers. *Ego* feels as if it can be disappeared by those powers. The feeling of threatened is called anxiety. The first Maryam's *ego* is when she had a conversation with her mother after Maryam returned to Lombok and met her family again. The second Maryam's *ego* is when the tragedy of her wedding started. That because Maryam is from an Ahmadi society. The third Maryam's *ego* was when she felt that Alam's mother disliked Maryam more than she knew because of many different as of their thinking. The fourth Maryam's *ego* is when Alam's mother invited Ustaz in the celebration of Alam's father birthday. The Fifth of Maryam's *ego* is when Maryam together in their room talked about the tragedy. The sixth of Maryam's *ego* is when Maryam wanted to divorce from Alam, and they were in a conversation at their car when they were back to work.

Anxiety happens when Maryam's *id* and *superego* fight in her mind. The *id* attracted her to make several mistakes, but sometimes superego forbid her to make the mistakes. It caused the *ego* unpleased.

Neurotic anxiety deals with someone's feeling. The fear of effect might come because Maryam's rebellion haunted her mind then. It is shown when she felt afraid that something might come because she did not ready to face that. This kind of anxiety can be called nervous feeling. The first neurotic anxiety is when Alam tells Maryam that they have the same religion. The second neurotic anxiety is when she had conversation with her mother, and knows that her mother has forgiven her. The third neurotic anxiety is when Alam's mother always asked Maryam about her pregnancy. The forth neurotic anxiety is when Maryam wished that she can get

pregnant and would have a child for Alam's mother. The fifth neurotic anxiety is when Maryam confused with Alam after they came back from Bali.

Reality anxiety is a feeling experience as the result of the detection of the danger from outer world. Reality anxiety happens in the middle of her rebellion. It is shown when she got scared to face her final examination, The first reality anxiety happens in the middle of her rebellion. It is shown when she knew about her family situation when she was not coming back to Lombok for 17 years. The second reality anxiety happens when Alam's mother always asked Maryam about the pregnancy. The third reality anxiety happens when Alam and Maryam still try another way to get a baby. The fourth reality anxiety happens when Alam and Maryam always talked about children and another way to have a child. The fifth reality anxiety happens when Alam and Maryam were together in their room after they had a honeymoon together to Bali.

Moral anxiety has a big relation with Maryam's *superego*. The moral anxiety talks about her moral responsibility of her action. It means she felt fear to be responsible for her bad habit to the society, in this case her own family, and neighbor that can make her feel ashamed and guilty. The moral anxiety is when Alam has a conversation with Maryam he advised Maryam to be more nicer with his parents.

Those kinds of anxiety did not ever stop her to do what she wanted. She enjoyed every rebellion action that she made for her parents to marriage, Maryam never stopped her rebel until she succeeded to marriage, since she never knew how her parents intention to get a good husband from Ahmadis who that's very good for Maryam, and since she never knew how to do the right thing.

When she regrets, there is no more thing that she can do because she already becomes something else. Although she is still with her rebel, she cannot enter her

previous decision. It is acceptable if others said that she already failed with her decision.

Marriage norm is used to refer to the consistency between what a person says and what he or she does, they imply that the public person is an accurate reflection of the private person. In *The Outcast* novel, the marriage norm of Maryam is deeply felt. The aspect of marriage consists of problem in the household, system of problem solving of that, and etc.

Marriage norm in the “Maryam” *The Outcast* novel, shows about Maryam life, love, and Ahmadiyah society. Then the abstract from the research is about the marriage norm of Maryam lives that connect to Ahmadiyah society, who is not normally marriage norm because there are some requirement for having marriage at Ahmadiyah society and that become a conflict in Maryam life, so those become the conflict in this story. Researcher using psychoanalytic approach for researching Maryam’s psychology, thus her marriage with Alam, undergoes a problem which make their marriage divorce.

In *The Outcast*, Okky Madasari tells that the major character, Maryam is a successful career woman. Once Maryam in love with a man from Ahmadis too, his name is Gamal but Maryam gets hurt because that. But when she meets Allam Syah, her true love, she wants to leave her religion as an Ahmadis and hopes to spend the rest of her life to live together with Allam forever. She has never felt love as deep as her love with Allam.

In *The Outcast* novel, Okky Madasari wants to make the reader feel sympathy and sad after reading this story. Okky Madasari creates a tragic romantic story wrapped in a conflict that is draining emotionally. She makes a good relationship between *id*, *ego*, and *superego* in Maryam’s personality. She can present an

interesting love story which happens between an Ahmadi and another religion become an interest story. She presents a conflict of Maryam who has sincerity of love to her beloved. But, she must leave her religion to become Allam's religion, because many people assume Maryam religion (Ahmadi) is deviate religion. Okky Madasari has success to relate structural analysis novel with theory of personalities.

D. Conclusion

After analyzing the whole of novel and all of the data dealing with Maryam's personality, the researcher comes to the conclusion that Okky Madasari's *The Outcast* is the reflection of author's main idea. Okky Madasari was inspired by Rifka.

In this novel, Okky Madasari seems to give a description that love can make you feel happiness or sadness, and also make you destroyed. The love does not see with whom and other factors somebody falls in love because love is one word that has similar meaning to everybody no matter where somebody comes from. Maryam also has the true love for her beloved, although many people do not believe that Alam is better for her. Although finally they're divorced.

Thus, from explanation above it can be concluded that *The Outcast* novel is the tragic novel that has tragic ending love between Maryam and Alam. Beside that, it has correlation between *The Outcast* novel (2014) with the psychoanalytic theory.

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